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UNITARIAN WORD & WORK

FEBRUARY 1912

The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, The Unitarian Sunday School Society, Young People's Religious Union, and The Unitarian Temperance Society

Publication Department
AMERICAN UNITARIAN ASSOCIATION
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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE UNITARIAN SUNDAY SCHOOL SOCIETY

The Society was founded in 1827, and exists for the purpose of co-operating with the churches and Sunday schools and the homes of the Unitarian denomination in promoting the religious and moral education of the rising generation. It seeks to increase the number, size and efficiency of the Sunday schools; to publish manuals for use in the Sunday school and the home; to keep abreast with the progress and application of psychology and pedagogy to religious education; and to disseminate knowledge of the principles and methods involved.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK

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Monthly Bulletin of the American Unitarian Association, National Alliance of Unitarian Women, Unitarian Sunday School Society, Young People's Religious Union, and Unitarian Temperance Society

Vol. 15 FEBRUARY, 1912 No. 5

EDITORIAL

IT is the function of the church to send out, or reproduce, that which is of value to it—in its pulpit, in its pews, in its influence as an inspirational force and as a repository of truth, to every creature.

IT requires money to carry the kingdom of God into the mind and heart of the world. That church which seeks how little rather than how much it can spend in so doing is in the hypnotic grip of a mistaken purpose.

A CHURCH is a beneficence. It is its function to keep alive the God-consciousness in the souls of men, to see to it that the community gets the prophetic message. It must say: "To this end was I born and to this end came I into the world, that I should bear witness to the truth," and the more money it spends for this purpose the more of a church it is.

It is the function of the church also to fulfil all the obligations directly or indirectly implied by the words: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me." And, in large measure, the efficiency of any church can be gauged by the expenditures made for these purposes.

AFTER all, why do we build churches in any city unless their presence means more humane care for the sick and aged; jails which shall not be hotbeds for crime and disease; courts in which justice is promptly and wisely administered; decreased corruption in politics; higher standards of business honor. The modern church must stand for these things and must, in some degree, bring them to pass,—else it is an unprofitable servant. What excuse has a minister to offer for failure to do his share in this work? Few have any better reason than that they have been so busy tithing mint and anise and cumin that they have had no time to attend to the weightier matters of the law. But they have time to write papers for the ministers' union deploring the decreasing influence of the church, and the lessening respect for the clergy. If they had eyes to see, and ears to hear, and hearts to understand they would be so busy about their Father's business that it would never occur to them to be melancholy and pessimistic. Rather they

would rejoice in the endless opportunities of service which open out on every hand.

THE aim of a true-hearted minister of a free Christianity should be to augment and upbuild all the moral and spiritual forces of the community in which he lives. If a minister makes it his primary purpose to win a reputation for himself or to draw a crowd to admire his cleverness or his oratory, he is false to his trust. His business is not to exalt himself, but to efface himself so that the truth he utters can find direct entrance to the hearts of men. Personal and selfish ambition is fatal to the best success which comes only when a man is lost in his cause. Independence does not consist in asserting oneself, but in asserting great principles and doing one's duty simply and modestly. Real success is the enlargement of the opportunities for the disinterested service of truth and righteousnes.

ANY cleavage in our churches between the interests of minister and laity would be deplorable. In our free churches we are all ministers and we are all laymen. We know no priestly guild which marks the minister off from his fellow-worshippers. It is, however, true that just in proportion as the interest of the laity dwindles, the business of the church falters. The self-sacrifice and devotion of a minister can hardly persevere without the sympathy of the people. The minister needs to know that what he does, and what he would like to do, and even what he has to leave undone, are matters of such supreme moment to his people that he is sustained to maintain a high level of public serviceableness, to put forth his finest qualities of leadership, and to keep his work hallowed by a bright enthusiasm.

THE acceptance of a constructive programme of human betterment that looks far ahead is one of the most hopeful things in the church life of our generation, but it is unjust to speak as though the churches had in former years been faithless to these tasks. Even ministers who know better sometimes talk as though the interest of the churches in social service were a novel thing. The fact is that the church has always been an institution for social welfare. It has not survived because it restored a connection between God and the human soul which somebody supposed to be lost, but because it has been a mighty and constant influence for the improvement of human relationships. All its ministrations are a social service and all its functions symbolize the ties of common humanity. It is a fact of common observation that the active workers for social betterment in our own and other lands and practically all the generous supporters of philanthropic and reform movements are church-going people. Last year an inquiry was instituted among one thousand of the most prominent social workers in the United States. It appeared that the vast majority of these persons were actively associated with churches, and that almost all of the moral and financial support which their enterprises received came from church-going people.

A RECENT episode illustrates the value of efficient co-operation between ministers, — a co-operation

which is too often sadly lacking in our denomination. The minister of our church in A—— chanced one morning to fall into converse with a stranger,—both being Masons,—and presently discovered that the man came from his own old home town of B——. The stranger told him that he belonged to the little Unitarian church in B——, but that he was that day moving his family to the town of C——, where he knew no one. So the minister took the stranger's name and new address, and before he sat down to his lunch at noon, wrote to the minister of our church in C—— to tell him of the new arrivals. The minister at C—— received the letter in the last mail the same evening, and instead of waiting until the next week, or month, or year, went that very night to the address given. There he found the newcomers in an empty house, for their household goods had been delayed in transit. The children were cold and hungry, the weary mother was weeping, the father did not know even the name of a single person to whom to turn. But the minister was "on the job." He went out and bought bread, and a steak which he cooked himself. Then he telephoned to some of his parishioners, and in an hour had beds and bedding in the empty house, and he helped to make them up with his own hands. He did not leave until the family was so far provided for as to be sure of a decently comfortable night.

It ought not to be necessary to tell this story, for, in a sense, neither minister deserves any credit. Each did only his obvious duty. Yet such examples of efficient co-operation are rare enough to call for comment, and for praise when they do occur. How many of our ministers take the trouble just to write a letter when their own parishioners move to another town? How many make the slightest effort to be of use to the stranger arriving within the gates? Yet the men who can't take time from their studies to attend to such elementary duties of parish routine are the very ones who lament most bitterly their diminishing congregations and the decreasing influence of the churches.

THE QUESTION COLUMN

The following questions are sent to the editors of WORD AND WORK by Associate members of the American Unitarian Association. While the answers will attempt to represent the spirit, and as far as possible the opinions and beliefs of Unitarians in general, the Secretary of the Association is alone responsible for any religious or theological views which they may contain.

Question:

Which is the more noble aspiration or aim, to help our fellowman to gain admission into a heavenly paradise, or for the sake of doing good?

Shepardsville, Mich E. H. N.

Answer:

I do not see as it makes much difference. In either case one is helping his fellow-man for a certain result,—"paradise" in one case, and for the sake of being a doer of good in the other. The right life yields the right fruit, as a natural consequence, without reference to results. To *be* all that one is capable of being, is to realize the true purpose of existence.

Question:

"Admit" is a very human word, as full of *domineering* as it is of power. If "sacred" and "secular" are apartments with a bar between them and the church has any uplifting power, why not ask of the world admission and *go out,* rather than insist on the world coming in?

St. Joseph, Mo. E. M. B.

Answer:

The church has for many people great uplifting power and everybody is welcome to its ministrations. Unitarians organize and have definite memberships for the same reason that other soceties are formed, viz., because better results are secured when people commit themselves to definite ends. The world, or "all-out-of-doors," is a poor agent to do things. As to there being a "sacred" and "secular" with a bar between, that is a question which each individual must answer for himself. What is sacred to one person may be quite the reverse to another.

Question:

If mankind have arisen from a lower state through the gradual process of evolution, will they not continue to progress to a still higher plane, even so high that the mind of man at present cannot conceive of where the end shall be?

Davenport, Okla. J. M. K.

Answer:

That would seem to be a logical conclusion. Evolution, so far as it has determined the character of physical human organisms, seems to have gone about as far as it can. Its further field of activity promises to be in the realm of psychology and intellectual achievement.

Question:

Did not Jesus teach his disciples to pray in his name? Do Unitarians so pray?

Chicago, Ill. J. G. W.

Answer:

Unitarians do not use the name of Jesus as a magic sign or formula in their prayers—as if any sincere prayer needed a test-word to make it acceptable. When Jesus gave his followers what he regarded as a model for them to follow when they prayed he repeated the "Lord's Prayer." That prayer contains no reference to himself. The expression "in my name" is synonymous with "in my spirit,"—i. e., in the childlike spirit of confidence and trust and genuine sincerity.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President* — George Hutchinson, *Treasurer*
Rev. Lewis G. Wilson, *Secretary* — C. L. Stebbins, *Publication Agent*

F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Rev. E. H. Cotton, recently of the Trinitarian Congregational fellowship, has accepted a call to Danvers, Mass. Rev. L. Huseby, of the Meadville School, has accepted a call to Elizabeth, N. J. Rev. A. W. Clark has resigned at Schenectady, N. Y. Rev. William Lindsay has accepted a call to Dover and Rochester, N. H. Rev. S. B. Nobbs has taken charge of the work at Jacksonville, Fla. Rev. L. Hagerup-Nissen has organized a People's Church (Scandinavian-Unitarian) at Superior, Wis. Rev. A. L. Hudson, under commission from the Directors of the Association, spent January at Miami, Fla., and will give February to work at Daytona, Fla. Rev. E. E. Gordon, under a similar commission, is holding services at Sanford and Orlando, Fla.

Finances

The banner contribution for the past month has been that of the old First Church in Roxbury, which makes a substantial gain in its gift for the national work and goes up to over a thousand dollars. The First Parish in Hingham makes another good gain and follows close after Roxbury. The society in Jamaica Plain increases its gift and so do the churches in Winchendon and Northfield, Mass. Augusta, Maine, has in the past four years increased its gift from $100 to $150 and this year the church maintains its high level. Louisville increases from $100 to $125, Lincoln, Neb., from $25 to $35 and Belmont, Mass., from $300 to $310. Thus far in the year three parishes have actually given more than the amount suggested by the Apportionment Commission. These are the First Parish in Roxbury and the societies in Barnstable and Winthrop, Mass. This is very encouraging and sets a fine standard for the churches that are preparing to raise their contributions.

Apportionment

The Apportionment Plan adopted at the last annual meeting of the Association is recommended to our ministers and people as a means of securing the unified action of the churches in a forward movement for the support of our missionary work. It sets a definite goal, suggests methods of reaching it, and indicates the share which each church may have. The plan affords an opportunity for each church to take a well-considered part in the common work. Its success will emphasize our denominational unity as well as give a more adequate and reliable income to our Association. Nothing will so surely prove that the Unitarian churches are bound together by something more than a rope of sand than the thorough success of such a united effort.

To secure the local apportionment the following suggestions are offered, but it is recognized that no one method is good for every place.

The first thing should be the appointment in each church of an earnest and efficient missionary committee. The missionary budget should be dis-

cussed at a meeting of the minister and church officers. The missionary literature should be adequately distributed and the campaign launched with a ringing missionary sermon. If possible a church meeting should be held, every one receiving a personal invitation, and the Apportionment Plan should then be presented as one of the chief issues of our present denominational life. It is desirable that the missionary committee should then see to it that every member and attendant of the church is given an opportunity to subscribe. The committee should be large enough to condense the canvass of the parish into one week. The Apportionment Commission will gladly furnish literature and collection envelopes.

Its Purpose

Each Unitarian church is an independent unit with complete control over its local affairs. No central body has authority over it or any right to interfere with its local management. If the Apportionment Plan violates these principles, then it is inappropriate for use in our churches. We should not, however, fail to recognize the difference between voluntary co-operation and ecclesiastical authority. With authority the Unitarian churches will have nothing to do, but by co-operation we carry on our work with economy and efficiency. We provide literature; we assist needy churches; we extend the blessings of our free fellowship to new communities; we make our influence felt in the nation; but we do not surrender our independence or our individuality. Local independence and individual responsibility make one of the great advantages of our congregational form of church government. They tend to develop the strength and efficiency of the local church. There is, however, no necessary conflict between local independence and voluntary co-operation. In the past we have suffered for the lack of properly organized co-operation and because of this handicap we have been outstripped by other churches which were better organized. Without lessening in the least the independence and freedom of the local church, it is now time for us to organize ourselves into an efficient co-operative body, through which we can do our full share in extending the Kingdom of God throughout the land. The Apportionment Plan is one of the agencies which can be of great service in meeting this larger responsibility of our churches. No church is obliged to accept it. There is neither any power nor any desire for coercion. The plan is simply an effort to apply co-operative principles to the missionary work of the churches. An impartial and representative commission ascertains the need of the work and the ability and disposition of the churches. From these figures it makes up its tables of apportionment so that each church can have some idea of what is its proper proportion of the total amount to be raised. The figures are not perfect and never can be made so, but the Commission has done its best and it is to be hoped that its work will give better results year by year.

Department of Social and Public Service

An interesting example of religious co-operation is to be noted this winter in the city of Marlboro, Mass. The Protestant churches, including the Baptist, Congregational, Episcopal, Methodist, Unitarian and Universalist, have united to carry on a series of monthly meetings, at which are discussed the changing views of church responsibil-

ity for the public welfare and the ethical aspects of different social problems. The January meeting was held in the Universalist church. Five ministers took part in the service and the Secretary of the Department gave the address. The congregations are large at all the meetings, and many hope that out of them may come a federation of the churches of the city for effective social service.

It was 24 degrees below zero one January Sunday morning, but forty unterrified Unitarians turned out at the First Church in Stow, Mass., to greet the Secretary when he came to speak on "The Church at Work." Stow has an active social service committee, and is engaged in getting local organizations together to hold a rural conference. Several of these conferences were held something over a year ago in different parts of New England and proved very useful. The Master of the Grange in Massachusetts said he wished there might be two hundred held in the towns of his own State like the one in Rowe. They call attention to local needs and point the way to improvement, and the social service committees in country churches might well consider them. If any are interested programs can be had for the asking.

The movement for the addition of a social service committee to the standing committees of the parishes is extending widely. Some twenty-five churches in twelve States report them, and many more have the matter under consideration. Such a committee would seem really essential for a healthy parish life. Our churches are organized for the worship of God and the service of man, but if the service of man is to amount to anything, it must be planned and carried forward in a business-like way. It is not fair to make the minister responsible for it all, and the parish committee has its own duties to perform. The social work of the churches should be in charge of a committee which is full of enthusiasm for the service of humanity and has nothing else to do to divert interest from its chief task. Then the power generated in the services of public worship will make itself felt in many more ways where it is now conspicuous for its absence. An active social service committee in every church is the ideal and is the recommendation as well of the Advisory Council of the Department. The Secretary has a number of appointments to talk about it and will be pleased to have more.

Dedications and Anniversaries

On Sunday, Dec. 17th, the Harvard Street Unitarian Church in Cambridge, of which the Rev. Henry Hallam Saunderson is the minister, dedicated its new and beautiful church building. This new structure is built of enduring stone, and by the generous good will of the people was completed without any debt. The church was filled to overflowing and the exercises were conducted by the minister, assisted by former pastors and neighbors. Rev. Samuel M. Crothers, D. D., preached the sermon. The society is to be congratulated on having solved the difficult problem which was presented when a year and a half ago their former church building was seriously damaged by fire. The present church building is finely adapted in all its appointments to the use of the society, being in the true sense of the word a "church home." It is also an ornament to the city and will long continue as an effective centre of liberal religious influence.

On Dec. 20th came the dedication of

the new church at Marblehead. It was with a sense of great regret throughout our body that the announcement was made of the burning of the Marblehead church about a year ago. It looked at that time as if this church, which has been identified with many distinguished preachers and laymen in former years, would be extinguished. But adversity has its advantages, and in the determination which asserted itself through the generous impulses of the friends and members of the church, a new church building has been erected during the year. It is colonial in its architecture and suggestions, and is most admirably adapted to the purpose for which it was built. Revs. Henry Clay McDougall, Peter Hair Goldsmith, Alfred Manchester and Theodore D. Bacon were present and took part in the services. Rev. Alfred Lazenby of Lynn preached the sermon and Rev. Lewis G. Wilson extended the greetings of the American Unitarian Association. The occasion was one that the members and friends of the Second Congregational Church of Marblehead will long remember as marking a new epoch of enthusiastic interest in behalf of the liberal cause.

On Wednesday, Dec. 20th, the First Religious Society of Carlisle celebrated the one hundredth anniversary of the church building in that town. The occasion brought together a great many of the present and former members of the society, and the whole affair was inspired by the knowledge that Rev. Granville Pierce had accepted the invitation to become its permanent minister. Mr. Pierce made an interesting historical address, reviewing the origin and growth of the church and commenting upon its achievements in the years gone by. Rev. E. C. Abbott, a former minister, was present and made an interesting address, touching upon many personal reminiscences and making a strong appeal for continued enthusiasm in the church and in everything relating to its life and influence. In the afternoon Rev. Lewis G. Wilson, Secretary of the American Unitarian Association, extended the greetings of the national organization and Rev. William Channing Brown, Secretary for New England, also made a stirring speech showing the practical methods and the waiting opportunities of the country parish.

News Items

At the Third Congregational Society in Brooklyn, N. Y., of which Mr. Brundage is minister, a unique Watch Night service was held on New Year's eve. There were three addresses and the devotional service was conducted by Rev. J. H. Lathrop. A large attendance.

At the fifth annual meeting and dinner of the Unitarian Church, Bellingham, Wash., sixty were present. All reports satisfactory. A series of initial sermons upon Unitarianism is being given at Lynden, Wash., by Mr. Weil, arousing much interest in a community of Orthodox churches.

An attractive new parish building was dedicated at Calgary, Alberta, on December 10th. People delighted after two years of services in a close theatre. A successful sale was held by the Alliance a few days later. The children were given a Christmas festival and tree.

At the Church of the Messiah, St. Louis, the annual meeting revealed satisfactory conditions. Balance in the treasury. The Mission Free School and Temporary Home for Children has expended $6800. The Sunday School is graded; $130 in the treasury.

Eliot Alliance raised $600. Charity Committee enlarged and made a Social Service Committee.

At Attleboro, Mass., "open house" kept by minister and wife in the vestry the evening of January 1st. A real church family gathering. Music; address by Rev. Lewis G. Wilson; refreshments. This event intended to be a yearly occurrence.

The new church at Dayton, Ohio, reports progress in face of strongest opposition. Large thriving Sunday School; increased attendance at preaching services. Strong socialistic movement in city furnishing an opportunity for the minister to give scientific addresses on historical socialism. "Dayton knows that we are here."

At the January dinner of the Channing Club, Channing Memorial Church, Newport, Henry Bruere, Director of the Bureau of Municipal Research of New York City, spoke upon "Getting the Business of the City Done with the Highest Degree of Efficiency."

The Ladies' Sewing Circle merges with the Alliance in Litteton, Mass., the Alliance to maintain a branch or committee to look after the local needs of the church and the parsonage, which have been the special care of the Sewing Circle.

From the church in Louisville, Ky., comes the report of the annual meeting, showing "increased membership, larger congregations, deeper interest, no deficit, all bills paid, hope and determination for the future,—in fact, 'a working church.' "

The Braintree People's Forum began its winter series of meetings in the Parish Hall of All Souls' Church on January 7th with the following subjects: "The School in the Home," by Prof. A. A. Berle; January 14th, "An Actor's Ideal of a Theatre," by Henry Jewett; January 21st, "The Souls of Black Folk," by Prof. W. E. B. DuBois; January 28th, "Woman Suffrage," by Mrs. Maud Wood Park.

In Albany the First Unitarian Society "faces the New Year with great hopes of advancement and improvements." At the annual meeting reports showed improvement all along the line. Resolutions were passed commending the work of its new minister, Mr. Graves.

Billy Sunday accomplished at Wichita, Kansas, what he has done in other places. As a consequence of his tirades against Unitarianism the membership of the Unitarian church will probably be doubled.

At Bridgewater, Mass., the State Ornithologist, Mr. Forbush, spoke before the Men's Club in January and aroused much interest for the protection of our native birds. Lecture illustrated. Large attendance.

Capt. William Sawyer, of Littleton, Mass., aged 74, a loyal supporter of the Unitarian church and regular attendant of its services, died on December 30th. Like a careful business man and loyal Unitarian he made provision in his will that his financial support should not be missed.

The population of Petersham, Mass., is 753. By persistent and able management the Sunday School of the First Parish shows a membership of 108 and all departments of church work strong and effective.

At the New York League of Unitarian Women January 5th an address was given by the Rev. William S. Key, of North Carolina, "A wonderful and inspiring series of experiences."

Nominations

The following notice is inserted at the request of the Nominating Committee of the American Unitarian Association.

A meeting of the Nominating Committee of the American Unitarian Association was held in Boston, Jan. 11, 1912, at which it was voted: "That The Christian Register, The Unitarian Advance, The Western Conference Unitarian, The Pacific Unitarian and WORD AND WORK be requested to publish the plan of nominating officers and directors as now in force under the rules of the Association, together with the request of the Nominating Committee that nominations under these rules be forwarded to Henry B. Sawyer, Secretary, 147 Milk Street, Boston, at the earliest possible moment."

The following officers are to be elected in accordance with the By-laws:

President.
Eight Vice-Presidents by Districts.
Secretary.
Assistant Secretary.
Treasurer.
Six Directors.

PLAN OF NOMINATING OFFICERS AND DIRECTORS

1. The Nominating Committee shall consist of eight (8) members, who shall be elected on the same ballot as the Directors, and in the following manner, namely:

In May, 1910, there shall be elected:

2 members from New England to serve one year,

1 member from the Southern States to serve one year,

1 member from the Middle States to serve one year,

2 members from the New England States to serve two years,

1 member from the Pacific Coast to serve two years,

1 member from the Western States to serve two years;

and annually thereafter four (4) members from these groups shall be elected alternately for two (2) years. This committee shall have power to effect its own organization and to fill vacancies in its membership.

2. The committee, until the first day in April in each year, shall receive suggestions and recommendations of names to be put in nomination for directors at the next election, and on the first day of April, or as soon as practicable thereafter, shall prepare a list containing names of candidates for the executive offices, and containing at least six names of candidates for directors other than the executive officers, to wit, the names of at least four candidates from New England, of at least one candidate from the Middle and Southern States, and at least one candidate from the Western States and Pacific Coast. The committee shall also place in nomination for any office the name of any person in whose behalf has been filed, before April 1, a nomination paper signed by at least fifty (50) Unitarians of adult age, provided that not more than five (5) of such signers shall be connected with the same church or parish.

3. The committee shall send such lists, with a form of ballot attached, to each of the churches or missionary associations entitled to representation at the next annual meeting, and request them to vote for the nomination of candidates for the offices to be filled, and to return their ballots to the committee, and in so voting to select four candidates for directors for three years from the New England States, one from the Middle and Southern States, and one from the Western States and Pacific Coast, of which six candidates one at least shall be a woman and not more than three shall be ministers.

4. Before the first day of May said committee shall count said ballots, and publish the names of the candidates so nominated in the Christian Register, and have them printed upon an official ballot to be presented at the annual meeting.

National Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Emma C. Low, *President*
153 State St., Brooklyn, N. Y.

Mrs. Emily A. Fifield, *Rec. Sec.*,
77 Morton Road, Milton, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
19 East 44th St., New York

Miss Florence Everett, Miss Grace F. Haskins, *Clerks* Office hours, 9 a.m. to 5 p.m.

The Alliance is a large, incorporated society, with many and increasing interests to regulate, assisted by the simplest sort of machinery in the way of By-laws. The Executive Board, however, consists of fifty-nine members, whose duties and functions are carefully defined. A Director, for example, is expected to direct. She must visit the branches assigned to her if possible, call the officers of her branches together for conference, obtain reports of their work and do all she can to give information and promote co-operation among them. Where visits are impracticable this work must be done by correspondence. Directors must not wait to be invited to visit a branch, but it is the part of wisdom, as well as an act of courtesy, for the branch to invite its director at least once a year and listen to what she has to say.

In these days when it has become so well known that branches are quite independent in their methods, especially in the matter of money-giving, there is no end to the demands made for all sorts of projects. Aid is asked for dozens of things, many of them good in themselves, but having nothing whatever to do with the Alliance. Before taking any action a branch should advise with its director, for it is the province of the Executive Board to investigate all appeals and to know what is going on in every part of the country. Only in this way can all work together and be strong where strength is needed.

The January meeting of the Executive Board was larger than usual, having twenty-seven present. The day was one of the most severe during the week of the coldest weather known in Boston for the five previous years. New Hampshire, Massachusetts, New York, New Jersey and Pennsylvania were represented, the director for Canada being stalled on a train in Vermont.

Reports showed that the appeals for Meadville School and Northumberland were completed. Attention was called to the appeal for Eugene, Oregon. Great efforts are being made by the women to secure a church, and as Eugene is the seat of the State University, it is an important point.

The names of Mrs. John P. Forbes, Mrs. Lucy K. Damon and Miss Elizabeth B. Swan were placed In Memoriam.

The Corresponding Secretary reported meetings at Petersham and Newburyport, Massachusetts, which were of interest, being fully attended and new members joining.

The Post Office Mission Committee spoke of meetings of the united churches in Salem, the ministers being cordial and interested. The P. O. Mission in the Middle States is well conducted, the committees meeting for conferences under Mrs. St. John.

The Cheerful Letter Exchange is in the middle of a very active winter. Monthly meetings of committees are held and many books sent away, including a box of 150 books and nearly 250 magazines sent to Snow Hill. Mrs.

Walter G. Leith, 6 Ashton Place, Cambridge, Mass., has been made chairman of committee on Libraries.

The committee on Study Classes announced two papers now ready for lending, "Alliance Essentials," by Mrs. Leon Harvey, and "The Alliance and the Religious Life," by Rev. Sydney B. Snow. The Leaflet on the New Testament should be known to every branch.

Mrs. Peterson was present to report for the Southern circuits, having visited branches at Baltimore and Yonkers, and the New York League on her way North. Mr. Key has recovered from the operation for which he went to Boston, and has gone back to Shelter Neck, while Mrs. Peterson is travelling and talking to branches in Maine and New Hampshire.

While Mr. Key was in the east he had opportunities to address various branches and explain conditions in North Carolina. At King's Chapel in Boston a large audience met him and a reception given by the branch was the occasion of many personal interviews with Alliance members who had known little of his work previously. Later at the New York League and in Washington he had the good fortune to repeat his story, and so many were interested that the Southern circuits will not long continue unknown. Every branch and every Alliance woman should wish to take part in this real missionary work which depends upon the Alliance for support and growth, and which needs more than ever this coming year. If *each* Alliance branch would undertake to spare one or two dollars the Southern fund would be much strengthened. More than $140,000 was raised by the branches last year and less than $7,000 was given to missionary work. Mrs. Peterson was most gratified for the boxes and barrels sent to her at Christmas time. They were packed by thoughtful and generous hands and everything was of use.

The committee on Sunday Schools reported a projected plan of a meeting in August at Wiers, N. H., with a session conducted by the Alliance.

The committee on College Girls spoke of an arrangement for preaching at Vassar on Sundays, and of efforts to reach college girls in Boston.

Mrs. Sargent, the Middle States' Vice-president, was authorized to visit Detroit on invitation of the branch, and other branches in the same section if practicable.

Miss Elizabeth B. Easton of San Francisco was elected a member of the P. O. Mission committee, and Mrs. F. A. Tuttle of Lowell was declared a director for Massachusetts.

The following vote was passed: The Executive Board hears with satisfaction of the formation in Boston of the Social Service Council of Unitarian Women and wishes it success in its work.

Reports this month were from Middle States and Canada, including some of the largest branches. The criticism is sometimes made that too much of these reports is printed and that they are too monotonous. On the contrary, they are often a help and an inspiration from branches of wide experience to those more isolated. Some one has said: "The power of giving novelty to things irksome is one of the prime qualities of genius," and the varied methods of the successful branches are a great help to others less resourceful than themselves.

The editor with extreme reluctance has cut down the reports this month to little more than a mere mention.

The whole, however, are in the hands of the Executive Board, for whose use they are primarily written.

The Director for Eastern New York said: "Those of us who live in New York were, shall I say, amused, to read recently a clipping from a Chicago paper, quoting Bishop Berry of Buffalo, who said, at a gathering of Methodist Episcopal ministers, that their church 'needed to fear today the influence of Unitarianism,' magnified, advertised and clothed with respectability, under the administration of Mr. Taft, our President." I think if the Bishop could visit the Alliance branches in and around New York he would warn his people against the Unitarian *women,* for they are surely 'up and doing' as never before, and are proud that there is such a religion as theirs."

Three of the branches are having monthly talks from their ministers. Mr. Slicer, at All Souls', is continuing his reading from Emerson's diary to a larger class than usual, and Mr. Holmes' addresses at the Messiah on "Some Problems in the Life of Jesus" are so wonderfully fine that they should all be printed for lending papers. Mr. Lathrop, at Church of the Saviour, is speaking on the Parables.

The Lenox Av. branch has now 182 members. This year is the twenty-fifth anniversary of the minister, which they plan to celebrate. The winter's program is elaborate, the general topic being "New Movements in Social Reform." Two new features are noted, a President's day for social intercourse and pleasure, with an address by Rev. Mr. Wright on "Poets and Poetry," and an Alliance day, where all grievances may be aired without reserve. The secretary writes: "I wish it were in my power to give an idea of the enthusiasm and fire that there is in our branch and what a powerful support it really is to the church."

Unity Church has an excellent program of varied subjects. The plan of having a hot luncheon instead of one from a box is meeting with general approval.

The Second Church is doing its usual good work in many ways. Some of its topics have been "The Problem of the American Home," "Conscience," " On Being a Neighbor" and others.

Flatbush at its first three meetings took up the subject of "Women's Dress." Other attractive topics are to follow.

Another interesting program is that of the Yonkers branch. Among its speakers have been Mrs. Peterson and Mrs. Davis.

The Staten Island branch rejoices in its new Parish House, which its members worked so untiringly for, and there is much activity along many lines.

At Newburgh one month the meeting is devoted exclusively to business and the next month to a paper by one of the members. In November a talk was given on "What Can the Women of Newburgh do to increase Civic Pride?"

The little South Brooklyn group are centering their efforts now on reorganizing the Sunday School, and have decided to use the money in the treasury for that purpose.

Washington Heights is starting again with renewed vigor after some setbacks, and plans for good speakers on good subjects.

The modest little branch in Flushing goes on its way rejoicing that there may be a church in a near future, with a parlor for them to meet in. Their

line of work is still on the religious order, and their President literally keeps them "stuffed" with denominational news.

The Director continues: "Of my 13 branches, nearly all speak of new members and increased attendance. The outlook seems especially bright. The first three branches mentioned are doing very fine Post Office Mission work and much literature is distributed. The annual dinners and fairs have been held in many of the churches, and at the Messiah a most valuable Collyer Calendar, compiled by Mrs. Holmes, has met with great success. The Cheerful Letter Committees seem busy and cheerful themselves. We may well feel pride in this report, for it shows that all are busy, each in its own line, and that the program makers are trying to outdo each other in splendid subjects."

The branches of Western New York and Pennsylvania are all alive and useful, full of courage and reporting with varying degrees of regularity to their director, but with no especially noteworthy developments during the year.

At Hamburg, N. Y., a suburb of Buffalo, the new branch now numbers twenty-one, several of whom are members of other churches. Monthly preaching services were held up to May with the aid of the Buffalo minister. A flourishing Sunday School was started, meeting in private houses. Thirty children are now enrolled, and this season the use of the Presbyterian Church has been offered for the Sunday School with the proviso that the parents join in support of that church, and discontinue liberal preaching services. As a direct result of the efforts of the Alliance women, public spirit has been so aroused that two town meetings have been called looking towards the suppression of the saloons and the formation of an organization for civic betterment, to be called "Hamburg's Social Centre Club." Enthusiasm is the key note of the meetings of this new band of workers.

Dunkirk branch has been but two years an Alliance but for years has been the main prop of the Dunkirk Independent Church. This year, in addition to fairs and sales, the Alliance paid the minister's expenses to the Washington Conference. The meeting of the Meadville Conference held in Dunkirk in April was a great impetus. "You can scarcely conceive," writes the secretary, "how much we small bands need the inspiraton and enthusiasm received at such gatherings."

Jamestown's printed program shows the usual plans for social and literary meetings. Much work is done for charity. Appeals have been answered and P. O. Mission and Cheerful Letter work kept up.

The First Church, Buffalo, continues the study of Emerson, with the minister and Dr. Gannett to read and explain. The Committee on College Girls keeps in touch with the Vassar and Smith problems. Money has been sent to the Unitarian Club at Smith College, to Meadville for the German professorship, and many other places, besides paying the minister's expenses to Washington. The P. O. Mission has placed racks in several more adjoining towns.

At Parkside, Buffalo, the church is closed for the present with both people and Sunday School taking advantage of the hospitality of the First Church, which is strengthened thereby. The Alliance continues all day meetings, with a simple luncheon. Money has

been given for a bed in the Buffalo Orphan Asylum and various appeals answered.

Meadville Pa., supports a room in the City Hospital, known as the "Unitarian Alliance Room," sews for charity, is paying off an outstanding debt and installing lights in the Parish House. During a week of National Evangelical Missionary meetings this branch held a special meeting with papers upon various phases of liberal missionary work.

Erie, Pa., reports "The Unitarians are alive and doing much better, thanks to Billy Sunday," whose six weeks' campaign in June was carried on against all forms of liberalism. Phenomenal work was done by the P. O. Mission, both during and after the meetings, over 10,000 sermons being distributed. Nine new Alliance members are enrolled.

The director says: "The year's record would be incomplete without mention of the second Annual Neighborhood day meeting held with the Rochester branch in their beautiful new Gannett House. It was a memorable day, with delegates from six and reports from ten branches and an inspiring address by Miss Low. Ithaca gives the invitation for the coming year."

The Barneveld, N. Y., branch reports a Christmas sale from which $205 was received, the largest sum ever made at one time. "Inasmuch as there are less than 400 inhabitants in this little village and three-fourths of these are orthodox we feel we have reason to be proud. The outlook for this winter is very promising."

The branch at Ithaca N. Y., is very active, meeting twice each month, helping the church financially and doing much charitable work.

A successful sale at Rochester, N. Y., brought $500 and gifts have been sent to other branches. The new Gannett House is doing splendid work, open day and evening for clubs of boys and girls. The regular meetings are well attended and opened by readings from WORD AND WORK.

Syracuse, N. Y., has an energetic branch, helping the church, answering appeals and giving to the Southern circuits, P. O. Mission placing volumes of sermons and tracts in many libraries, Cheerful Letter Committee sending barrels of books to outlying hamlets.

The branches reporting from New Jersey give accounts of active work. At Elizabeth the branch has held a joint meeting with the Men's Club, has organized an Alliance section of the Needlework Guild of America and is much interested in social questions discussed at each meeting.

At Hackensack good steady work is being done and good subjects considered at the meetings.

The branch at Summit has raised nearly $500 towards a church building and does some charitable work.

The branch at Jersey City, but lately formed, has already done Alliance work and has entertained the New Jersey Associate Alliance.

At Montclair much literature has been distributed and a fine program carried out for the year. Money has been devoted to the Sunday School, for the organ fund and towards a new church building.

The Passaic branch holds two meetings each month, one in the church parlors with addresses from ministers, the other at homes of members for sewing and "a light literary program."

Plainfield has been busy with a sale and supper. An active Junior Alliance meets twice a month and engages in

Cheerful Letter and other work.

The Ridgewood branch reports: "We are holding our own and are busy and hopeful." The twenty members are interested in the Sunday School, the P. O. Mission and a new library at Chester.

The branch at Rutherford has given "Ten times one parties," the hostess inviting ten members, each member contributing ten cents to the treasury. Cheerful Letter work is much enjoyed. The Junior Alliance has accomplished much good work. There is also a Sunbeam Club of little girls, all under twelve years old, who sew and dress dolls for the hospital.

The reports from Pennsylvania were most satisfactory. At Pittsburg, First Church, the meetings of the Study Class are held twice a month, are well attended and very spirited. Monthly suppers and luncheons provide for social life. The secretary writes "we have a most prosperous and delightful Alliance and its influence is strongly felt in both the church and the community."

The branch at the North Side Church reports additional members and good meetings. The branch will give $200 towards re-construction of the basement of the church.

The Lancaster branch considers itself in a flourishing condition. Has held a successful fair.

The branch at First Church, Philadelphia sends only a financial report, which shows $786.94 raised in 1911.

The Spring Garden branch desires to express its loss in the retirement of its able President on account of her health. The meetings are regular and an efficient Philanthropic Committee extends a helping hand to others.

The Samuel Longfellow Guild has changed the plan of its meetings, and instead of speakers from outside now depends upon its own members and devotes its meetings to more Unitarian subjects with marked success.

The Pennsylvania director also has under her charge Wheeling, West Virginia, where the branch meets weekly and much sewing is done.

Wilmington, Delaware, of which the secretary of the branch writes: "There are many little acts of kindness and self-denial growing out of our work, which, I trust, are more than the exact things we can tell." Vineland, New Jersey, which has a varied program and a good P. O. Mission. The director received great pleasure from a visit to this branch in November.

The director for Canada, detained by the storm, writes: On reading the reports from the Canadian Alliance branches I was impressed with the optimistic tone of each. Without doubt the year 1911 was one of consecrated earnestness to the work before them, hence growth and development followed in many ways. The branches in Eastern Canada show greater results in their various activities along established lines, while those in the West are in a stronger position, numerically and financially; further, what is of great importance, each society now has a settled minister. Calgary has just dedicated its Parish House, Winnipeg and Victoria have secured lots and each expects to build a church this year; Vancouver has lately moved into a more commodious hall, and altogether the outlook of our churches in Western Canada is decidedly brighter, with the people full of hope and courage.

The Montreal branch holds four afternoon meetings a month, one for

business, one literary and social and two for sewing, all of which have been well attended. The P. O. Mission committee has distributed largely by mail and from vestibule.

The Samaritan Society and the Social Service committees do real work for the community and the Sunday School Society receives much attention.

At Toronto over 4,000 tracts have been taken from the church vestibule. A very profitable fair has been held and there is much social life.

Ottawa reports regular meetings and the various committees all at work. A visiting committee keeps in touch with the women of the church, who are not all Alliance members and with newcomers.

The Hamilton branch is working to redeem a pledge made to the trustees of the church and must then provide the church with a Communion Service to replace the one stolen during a reception held in honor of Rev. W. I. Lawrance. The P. O. Mission is active.

The Winnipeg branch gave the last hundred and fifty that was due to clear the lot purchased by the church for a church home on Dec. 13th, making $600 that the branch has raised to pay for the site of a church.

Christmas at the Emmerton School Swansboro, N. C.

If the friends of the Emmerton School, and all who contributed to the pleasure and comfort of children, parents and teachers, could realize the happiness given to so many at this Christmas-tide, they would feel amply repaid for all effort, or sacrifice of time and energy at the season when time and energy count for so much with the energetic New Englander.

Time and energy are "no 'count" here. The Southerner knows how to play, and he allows himself an unstinted supply of it in the holiday season.

Our day-school closed Friday afternoon, Dec. 22nd, with public exercises and a tree, a Santa Claus, and gifts for the younger children. The older pupils united with our "Boys' Club" Friday evening, using the same tree and having a merry time.

Our Sunday School enrollment is now twenty-four members, but with the visitors, our audience at the Sunday School Christmas exercises numbered more than forty. These visitors, from non-Unitarian families, are chiefly members of our "Boys' Club" who love to sing our hymns and carols. We use the same Service Book which we have so long used at the North, and this, by itself, makes me feel at home. These visitors are the same ones, week after week. They pay respectful attention, and even answer questions in lesson-time.

The two teachers divide the duties in Sunday School, as well as in the day-school, and the house-keeping, one being organist, the other superintendent. I feel sure that the Sunday School is worth while. Night School is a new feature this winter, and, to me, is the most enjoyable part of the work, because of the eagerness of the young men to learn, and of their warmly expressed gratitude for our assistance. Those who knew of Mr. Frazelle's work here, and also of his death last September, will be interested to learn that it was at the request of his elder son, who must now support his mother and younger brother, that the night school was opened.

In the community the teachers still strive to make calls, and keep in touch

with the parents and friends, who for nearly seven years have been benefitted by the Emmerton School.

I am constantly reminded of what the pioneer work here must have been. All should know of it, and give unending credit to those first workers who paved the way to the far easier work of the present incumbents, one of whom is serving for the third season, and the other for the first time, but both earnest and happy in the work.

SOPHIA W. FRENCH.

An interesting letter from an Alliance member who has lately married and gone to live in Buffalo, Wyoming, tells of conditions in a new but very thriving town, where telephones, electric lights, fine library and four churches are already established. Unitarian thought not having yet reached so far, a beginning is to be made, and Unity Circle branch, Boston, has sent a copy of *The Christian Register* and WORD AND WORK for the library.

The Pittsfield, Mass., Alliance wishes to thank the branches that sent gifts for the fair Dec. 6, on which no mark of identification could be found, thus making it impossible to thank them individually. Also to report the gratifying result of $150, from our effort and the kindness of some two hundred branches that responded to our appeal.

The Butte, Montana, Women's Alliance wishes to express gratitude for the generous response to the one hundred cards sent out for the fair which netted over one hundred dollars. Most welcome were the kind, encouraging words accompanying many of the gifts.

The branch at Victoria, B. C., wishes to thank all the branches contributing to the appeal for $500. "The branch is very much encouraged by the cordial sympathy expressed in letters and the practical help given by sister branches."

The next meeting of the New York League will be held on February 2, 1912, at the Church of the Saviour, Pierrepont St. and Monroe Pl., Brooklyn, N. Y. The speakers for the day will be Rev. Caroline Bartlett Crane, on "Municipal Housekeeping." The Philanthropic News Report will be on New Jersey Housekeeping Experiment Station, by Mrs. F. A. Pattison. The Religious News Report will be given by Mrs. A. B. Robinson. The session opens at 11 a. m.

So many branches have expressed the wish for an opening service for an Alliance meeting that the following is offered, having been most acceptable in New York. It was prepared by the Vice-president of the Middle States.

The appeals stand thus:—

Eugene, Ore.	$523.00
Duluth, Minn.	180.00
Winnipeg, Man.	363.00
Victoria, B. C.	317.00
Montague, Mass.	230.00
Urbana, Ill.	194.00
Warwick, Mass.	168.00
Green Harbor, Mass.	69.00
Pacific School	75.00

The next meeting of the Executive Board will be held on February 9th, 1912, and reports are due from the Pacific Coast and New England, except Massachusetts.

Unitarian Sunday School Society

Headquarters: 25 Beacon Street, Boston; 105 South Dearborn Street, Chicago

Rev. William I. Lawrance, *President* John H. Edwards, *Treasurer*

Louisa P. Parker, *Clerk*

Taking the Sunday School Seriously

In the *Christian Register* for December 28th, Rev. W. H. Lyon, D. D., writes editorially under the above caption. The editorial is so forceful and wise that it is in part reproduced here. It may be well to call attention to one or two features of the article before reproducing it. It is true, as he states, that one obstacle in the way of the general adoption of the plan of paying Sunday-school teachers and superintendents is its expensiveness, though it is equally true, as he also says, that parents should be as willing to pay for the religious education of their children as for their instruction in music and dancing. The difficulty is, of course, that while parents have been accustomed to paying for the latter, religious instruction has been for so long offered without compensation that it has become associated with the free gifts of life.

While this item of expense may be an obstacle to many churches, it can often be met by a readjustment of the annual budget. Thus, in one school which has come under our supervision, the objection was raised to the payment of a pianist, whose services could be expected with absolute regularity, that such a course would bring an additional burden upon the church which it was unable to bear. Inquiry showed, however, that the church was expending $1400 a year on its choir. It would seem that this amount might be reduced without fatal results and a small portion of it used to insure not only absolute regularity but efficient leadership, the pianist becoming musical director of the school, thus bringing about greater efficiency in singing and a higher order in the children's worship.

Another obstacle to the employment of the paid worker is the feeling on the part of many that it is introducing the mercenary spirit and deprives the church of that beautiful volunteer service to which our schools are so greatly indebted. If these fears were well grounded they would be worthy of most serious consideration. A somewhat extended and familiar acquaintance with the method in its actual working, however, fails to reveal a single instance where such results have followed. Greater efficiency is secured, regularity of attendance becomes the fixed rule, and the spirit with which the work is done is not a whit less than it is on the part of those who are giving their service absolutely without compensation. No one, so far as we know, has maintained that efficient work requires the payment of salaries. Such a proposition would be an arraignment of the splendid work that is going forward with so many of our churches, as it has been in process for generations. Few would even recommend an immediate general introduction of the scheme, since it is doubtless better that whatever change is made in this direction should be a growth and should develop with developing needs. All that the advocates of the paid system urge is that it is in the direction of greater efficiency and especially of greater regularity. That these results have followed there seems to be abundant proof.

Dr. Lyon's editorial is in part as follows:

"In our best parishes, and, for all we know, in those of other religious bodies, there is an evident increase in the emphasis placed upon the Sunday-school. It is high time. The schools of many, and perhaps of most, churches, and, not the least, of those commonly called 'evangelical,' have become worthless, because inefficient, sometimes almost scandalous, because disorderly. It is a poor preparation for church membership to make the first impression upon the child's mind in regard to religion, such as it must be in schools which some of us have known.

In churches which have no surplus funds and cannot get them there appears to be no other way than to call for volunteers; but in our wealthier parishes, and in some whose sacrifices make up for their comparative poverty, the Sunday school is put upon a more serious and capable basis. The superintendent and the teachers are paid for their services. It is seldom that all of the teachers receive payment. In a few, however, the entire force is on the basis of the public school, some of the teachers in the latter serving in the former. The Tuckerman School also furnishes many, and, as the practice of paid instruction increases ,will doubtless add to its own value and the general service still more in this direction.

Probably our Liberal churches have been the leaders in this change, and as such have impressed the members of other bodies with the genuineness and efficiency of their work in this department of church life. In one of our suburban churches, near Boston, several families whose attention was called to the seriousness with which the church took the matter, and who were unwilling to accept the service rendered without compensation, took pews, and it was found at the end of the year that the combined pew rents thus given more than made up for the added outlay upon the school. This is not proclaimed here as an inducement to other churches to try the experiment, but as an unexpected and somewhat humorous turn in the matter. So far as known, it is the only case on record of a Sunday-school proving to be commercially successful.

One obstacle in the way of the general adoption of this plan is, of course, its expensiveness, though the compensation given will vary according to the scale of living in various communities. It would naturally be less in the country than in the city. In these days, when it seems so hard to raise money enough to carry on even the church, and when the small salaries of ministers are becoming a considerable scandal, to find the means of paying superintendents and teachers in addition appears to be a formidable problem. It should be remembered, however, that it is the churches made up of wealthy people who have the greatest difficulty in securing voluntary help in any department of church work; for it is the wealthy or well-to-do who are likely to have more means of spending Sunday away from the church, and who find their country clubs, their automobiles and carriages, formidable rivals of the sanctuary in their favor. To some extent, therefore, the need of these extra funds is felt where the funds are easiest to get.

There must be, however, emphasis laid everywhere on the importance of the subjects concerning which instruction is given in the Sunday school. Surely the Bible, religious history, and the doctrines of one's church are matters on which parents should wish

their children to be taught, and to be taught well and seriously. They cannot be considered in the public school, and but little, if at all, in the private school. The ignorance upon such subjects is extensive and profound, as some ludicrous experiences in colleges have shown. Ought not parents to be willing to pay something for instruction in them as well as in music and dancing? The growing custom of taking the Sunday school seriously seems to show that parents are waking to their responsibility on this side of education.

One indication of the new seriousness with which the Sunday school is being taken, and which Dr. Lyon does not note, is found in the action of the Women's Alliance, both in its national organization and in its local branches. By far the greater part of the engagements of the President of the Sunday School Society are with Alliances, where are found, on the one hand, the teachers, and on the other, the mothers of the pupils to be instructed, while the entire membership is made up of women, who have the educational interests of the rising generation very much at heart and who have, through the ages, shown themselves to be the most efficient instructors. The Alliance is, therefore, the natural ally of the school and finds in the promotion of religious education a congenial task.

One indication of this renewed interest and activity in Sunday-school matters on the part of the National Alliance is seen in the appointment and efficient work of a committee on Sunday schools. The chairman of this committee, Mrs. Alma Faunce Smith, who is also President of the New England Associate Alliance, read a paper before the Boston Sunday School Union at its opening session in October, which states so clearly the purposes and achievements of this committee that it is quoted in part below. Mrs. Smith could not well state, what others know so well, how far her own personality and efficient activity have contributed toward the progress of Sunday-school matters in our denomination during the last twelve months. Mrs. Smith is an efficient Sunday-school worker, was long a Director of the Sunday School Society, and was at one time President of the Boston Sunday School Union, being the only woman who has held that office. Mrs. Smith's article is in part as follows:

"As a director of the National Alliance I have always tried to speak for the Sunday school, and now, having been appointed chairman of a committee of eight to confer with the President of the Sunday School Society and to stimulate increased interest in the Sunday schools among Alliance branches, I am more than ever trying to ally the two organizations. The members of this committee, all officers of the National Alliance, are scattered all over the country,—Mrs. Horatio Stebbins of California, Mrs. Fred Weil of Bellingham, Washington, Mrs. Marks of Detroit, Mrs. Loud of Montreal, Mrs. Churchill of New Orleans, Mrs. Harding of New Jersey, and Mrs. Robbins of Belmont, Mass., being my co-workers.

Many Alliance workers are teachers in the Sunday school and know its needs. If those who are not teachers would read the Sunday school departments in WORD AND WORK and *The Christian Register,* there would be little need of information from the committee which I represent. President Lawrance states clearly in these publications his plans, hopes, and aspirations, telling us how we may help him and the Sunday School Society.

The field work, too, which is so widely done, is educating the Alliance Branches to a great extent. Many have already availed themselves of the privilege offered and have arranged or are arranging to have upon their programmes one of the able speakers engaged in this work. Mr. Lawrance is doing his share and the committee of Alliance women is anxious to supplement his work.

There has been an awakening among the Alliance Branches. Many are turning their attention to their local Sunday schools, seeming to realize for the first time their responsibilities in that direction. They are appointing committees from their number to look after the welfare of their schools. Some are paying the salary of the Superintendent or Kindergartner, and one Branch that I know has voted to send a young woman to the Tuckerman School.

President Lawrance has told us that it is to the women of the church, as the natural guardians of the young and the mothers of the children, that he looks for his strongest support. May he not be disappointed!

It has been said that the real lack in many a church to-day is the *lack of people.* I hold that the very best work the Alliance woman can do is to be in her place at church every Sunday, with her family beside her. If she is just as faithful in her attendance at Sunday school, if she be a teacher, or in promoting the attendance of her children with their lessons well learned, her influence and example can not fail to have their effect. If fifty women should do this sort of Alliance work in a church, what an inspiration it would be to the minister and Sunday School Superintendent! What wonders might be accomplished in a church when the pews and the Sunday-school chairs are filled every Sunday!

I am asking the Alliance Branches which I can reach to have at least one programme in their year's work devoted to Sunday-school interests and to remember their local schools and the National Sunday School Society when they make their appropriations.

Dr. Dole has said recently, in the *Christian Register*: 'In many homes the Sunday school is hardly respected or taken seriously, much less supported by the hearty co-operation of the parents,' and that 'It is almost impossible to teach children a loyalty and respect which they do not see in their parents and older friends.' Our Alliances are capable of doing splendid 'team work,' as Dr. Crooker expresses it in his 'Church of To-day,' and I can assure you that this committee of eight will be instructed to make a supreme effort to awaken all with whom they come in contact to a realization of their duty toward the Sunday school and the church and denomination which they call their own.

"I proposed to the two hundred women who attended the meeting of the New England Associate Alliance in Portsmouth, N. H., the other day, that we emulate the 'Men and Religion Forward Movement' by organizing the 'Women and Sunday School Forward Movement.' I pray that we Alliance women may realize our responsibility and, *all together,* 18,000 *strong,* carry our Sunday schools and our National Sunday School Society to a great and glorious victory."

To these authoritative testimonies the President of the Sunday School Society wishes to add his evidence. During the last year and a half it has been his privilege to visit nearly 200 of our churches and to speak to and confer with our Sunday-school work-

ers more than 400 times. In all that extended experience he has not found one situation that was regarded as hopeless or even greatly discouraging by those upon whose shoulders the responsibility rested, nor has he found in the ranks of our Sunday-school workers a single pessimist regarding the outlook for religious education. Perhaps one reason for this is that pessimists are rarely found among those who are trying to solve the hard problems. It is only when we relinquish work or fear to undertake it, and, standing afar off, see the difficulties without having within ourselves the balance of a determined effort, that pessimism arises. No words could do justice to the unselfish devotion and faithfulness, nor even the efficiency of the officers and teachers of our Unitarian Sunday schools. Sacrificing freely of their time, devoting themselves with singular consecration through years, many of them through a long life, they have earned a recognition which they rarely receive. Certainly it can be affirmed without reservation that whatever may be the attitude of churches, or even of parents, our officers and teachers do take the Sunday school seriously.

Speaking of individuals, therefore, there seems little to criticise. No one knows more than these same workers how much yet remains to be done by way of fuller preparation for a task whose technical difficulties and moral responsibilities are seen with ever clearer vision. It is when we turn from the attitude of the individual to the attitude of our churches and our denomination as a whole that we find a situation which, though by no means hopeless, is such as may well cause us great anxiety. For generations, our churches and our denomination have treated the Sunday-school movement with systematic neglect. It is to be feared that in a majority of our churches no official action is ever taken looking toward a better education in religion of those very young people upon whose religious nurture the welfare of the future church depends. No annual meeting of any church should ever be held without considering fully the Sunday-school over which it has or should have watch-care, and providing to the utmost of the church's ability for the religious education of those young people for whom it is responsible. Almost every other question might well be deferred until this is fully considered, for it easily ranks first in importance among all the things that might be discussed at such a gathering.

What is true thus of our separate churches is true of our denomination. Whether, on the one hand, we compare what Unitarians are doing for their young people with what they are doing for adults, or, on the other hand, compare our denominational Sunday-school activities with similar activities of other denominations, the showing is not to our credit. Two things stand out with clearness: One is that the Unitarian body, by its fundamental principles, ought to be in the very forefront of the movement for religious education; the other is that its corporate activity in promoting religious education as represented in the only national organization which undertakes this work shows it to be not in the lead, but in the rear of all other churches. Even the denominations which have seemed to us the least likely to be interested in religious education have so far surpassed us as to place us in a humiliating position.

These observations, however, apply rather to what has been and is than to what is surely to be in the near future.

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

REV. DUDLEY HAYES FERRELL, *President*

Miss GRACE R. TORR, *Secretary* Mr. O. ARTHUR MCMURDIE, *Treasurer*

The sixth regular monthly meeting of the Executive Board of the Young People's Religious Union for 1911-1912 was held on Tuesday afternoon, Jan. 2, 1912, at 2.30 o'clock.

President Ferrell presided, and there were present: Miss Burrage, Miss Cline, Mr. Lyon, Mr. McMurdie and the secretary.

The secretary's minutes of the last meeting were read and approved as read.

The treasurer made a report for the past two months.

Voted: To accept the treasurer's report.

The treasurer advised the investing of some of the Life Membership Fund in some good security.

Voted: To instruct the treasurer to make an investment of such a sum as is necessary to purchase some bond that meets with his approval.

Voted: That the bills be paid.

The treasurer reported that a seal had been purchased and thereupon it was exhibited to the members of the Board.

The treasurer also reported the receipt of a few pledges in answer to the appeal sent out by the Finance Committee.

The secretary then read her monthly report for December.

Voted: To accept this report.

Voted: That the secretary be instructed to engage the South Congregational Church for the Annual Meeting, May 23, 1912.

The president, having been left to appoint a committee to arrange for the Wiers Meetings next summer, now named as this committee Mr.O. Arthur McMurdie (*Chairman*), Rev. Henry G. Ives, Miss Caroline S. Burrage, Mr. Harold S. Lyon, Miss Grace R. Torr, with the president, ex-officio.

Voted: To have the document of incorporation framed.

Voted: To adjourn.

GRACE R. TORR, *Secretary.*

Life Membership

Since last reported the Life Membership list has gained an additional name,—that of Mrs. Olive M. Merriam of Billerica, Mass., making the total to date, 198.

A Life Membership costs ten dollars; and it is suggested that unions make the minister, the president, the secretary, or other faithful officer a Life Member in the Young People's Religous Union. One or two of the federations do this annually, and it is a worthy custom for our unions and other of the federations to follow.

The principal is kept as a special fund, reserved for this purpose, the interest of which only can be used. Part of the principal has already been invested in a good interest-paying bond, and it is hoped soon to purchase another.

Union-at-Large

The Union-at-Large work has gone on for some time without any really active working committee. A chairman has now assumed charge, however,—Miss Almira E. Simmons, 34 South Central Avenue, Wollaston, Mass.,—to whom all future communications may be addressed.

The WORD AND WORK, with tracts, have been mailed monthly to all names on the list and to any other names of college students or young people away from home, whose names have been sent in this fall and winter; and we should be glad to be put in touch with any other young men and women who would like such reading. The committee would also be grateful for the changed addresses of any members of the Union-at-Large who have left school or college and still desire the literature.

The Work of the Federations

Some of the federations seem to be unusually active this year. The Boston Federation has for some time past been interesting its members in work along lines of Social Service. It has been helpful in furnishing lunches to out-patients at the Massachusetts General Hospital in Boston, for one thing; another of its good works has been its co-operation with the Associated Charities in the distribution and furnishing of toys to poor children at Christmas time.

The South Middlesex Federation, through its Social Service Committee, is contemplating work along some line of service and is busily at work, formulating plans for the same.

On Saturday afternoon and evening, Jan. 20, an indoor picnic was enjoyed by the members and friends of the Boston Federation, under the guidance of the Social Committee. This picnic was held in the vestry of the Third Religious Society, Dorchester, Mass. From 4 to 6 o'clock games were indulged in, after which followed a box lunch with social intercourse; then came a delightful organ recital, the occasion concluding with dancing.

On Sunday afternoon, Jan. 21, the mid-winter meeting of the South Worcester Federation was held in the South Memorial Unitarian Church, Worcester, Mass. At 4.30 o'clock the routine business, reports, etc., were taken up, followed by the evening session at 6.30, when the president of the Y. P. R. U., Rev. Dudley Hays Ferrell of Brockton, gave an inspiring address.

Coming Federation Events to be Noted

On Friday evening, Feb. 2, in the parish house at Watertown, Mass., the *South Middlesex Federation* will have a banquet, the first in its history; then will follow an entertainment of some length, consisting of a farce by the young people of Newton Centre, vocal and instrumental music by members of the Junior Parish of West Newton and fancy dancing by the Waltham representatives. General dancing will bring the event to a close.

On Feb. 25,—the last Sunday of the month,—the *Pilgrim Federation* is planning a Rally, to be held in Unity Church, Brockton, and members and their friends are expecting a large and enthusiastic meeting.

The federation is also preparing a play to be produced soon in the various parish houses of the Pilgrim Conference. Much interest is being shown in both these events, and altogether the federation is reported as doing excellent work.

On Saturday evening, March 16, a banquet and dance of the *Boston Federation* is being planned, to be held in the parish house of the Church of the Disciples, Boston. A large attendance is expected and further details will be given later.

Programmes

Have you sent your year's programme to the national headquarters? If not, we should appreciate one, as the secretary often finds many good and valuable suggestions in the programmes of the young people's societies,—suggestions that she can often pass on to others.

One of the programmes recently received contained the topic, "A Minister's Opportunity for Usefulness"; and needless to say, this meeting was to be addressed by a clergyman.

For other meetings a similar topic was to be considered with reference to other leading professions,—the teacher's, the lawyer's, the physician's, —addressed respectively by members of these professions. These are all good subjects, sure to bring out the need and value of work in manifold directions; and they are heartily commended to all our societies.

Additional Committees

A month or two ago when the names of the various committees for 1911-1912 appeared in these columns, those of the Nominating Committee and the District Committee for the Western States were necessarily omitted for lack of space. They are as follows:

Nominating Committee: Mr. John H. Wilson, Cambridge, Mass., *Chairman;* Mr. Frederic G. Melcher, Newton Centre, Mass.; Miss Eula Faxon, Brockton, Mass.; Rev. Edwin M. Slocombe, Worcester, Mass.; Miss Elsa Waldie, Germantown, Pa.

Western States Committee: Rev. H. Houghton Schumacher, Iowa City, Ia., *Chairman;* Rev. Albert R. Vail, Urbana, Ill.; Rev. Walter F. Greenman, Milwaukee, Wis.; Rev. Robert E. Ramsay, Davenport, Ia.

Points and Lines

Are you a yearly subscriber to WORD AND WORK? If not, it would be worth your while to become one. The price is twenty-five cents yearly, and for this small sum you will be put in touch with what is going on in the Unitarian world and so be kept abreast of the times.

Through this office, and also through the courtesy of the Unitarian Temperance Society, copies of the Temperance tract, "On the Firing Line," have been sent to the unions of certain localities; other societies may have the same on application.

It has been noted that one of the Alliance branches made a special feature of inviting its Young People's Society to one of its suppers—a very kindly way of showing interest in the work of the younger people of the church. On the other hand, we advocate the young people's societies, that are in the habit of meeting by themselves, inviting the older ones in the parish to meet with them occasionally, thus fostering a feeling of friendliness and co-operation between these two organizations in our midst.

It has been suggested that Lend-a-Hand Committees might be formed in our unions, without in the least affecting the general work, and so do service work in our young people's societies that shall supplement the work of the general Lend-a-Hand Society. The Social Service Department of the A.U.A. advocates the formation of Social Service Committees in our churches. Why not have such Lend-a-Hand Committees do some work for Social Service in our various communities and so join forces in co-operating with the work of the larger church committee?

Unitarian Temperance Society

REV. JOSEPH H. CROOKER, *President*
Roslindale, Boston, Mass.
(To whom all communications should be sent)

RICHARD C. HUMPHREYS, *Vice President* REV. A. D. K. SHURTLEFF, *Secretary*
CHARLES H. STEARNS, *Treasurer*, Brookline, Mass.

Temperance Progress Everywhere

In connection with the third annual Temperance Convention, held at Knowlton, Quebec, Canada, during the closing days of July last, Miss Cora Frances Stoddard spoke on "The Battle of the Nations," and in the course of a most illuminating address she reviewed the progress of the Temperance cause the world over. Miss Stoddard, as head of the Scientific Temperance Federation (23 Trull St., Boston), represents the new approach to the Problem of Intemperance and the new line of battle against the Drink Curse: careful scientific study, sobriety of statement, the education of head and heart, especially of the rising generation, to understand that alcohol is a "life-destroyer," whether in large or small quantities, for both the individual and the community.

The following is a brief summary of some of the hopeful and more important facts which she presented: Great Britain is steadily building herself into a nation of total abstainers. This year a movement has been inaugurated under the patronage of their Majesties the King and Queen, for the purpose of securing another million members of Bands of Hope, the juvenile Temperance organization of the old land. Fifteen thousand doctors had petitioned the British government asking that scientific Temperance teaching be given in all public schools. The consumption of drink is getting less every year, and the Temperance principle is permeating every grade of society. The King has given permission for his health to be toasted in water, whilst in the Liberal Government there are many total abstainers. In Ireland the "Catch-my-Pal" movement is winning thousands from the drink habit. Iceland has prohibited the importation of liquor, and in three years' time will abolish the sale of alcohol. The Faroe Islands have adopted prohibition, and Denmark, to whom they belong, had five hundred thousand of her people asking for local prohibition; and since being granted the power to close saloons, eighty municipalities have driven them out. In Scandinavia the Gottenburg system has proved a "gold brick," but local prohibition had worked a revolution. In a plebiscite recently taken in Sweden one million eight hundred thousand votes had been cast for national prohibition and only sixteen thousand against. The King of Sweden is a total abstainer, and encourages Temperance work by purse and voice. In France the problem of alcoholism is more intense than in any country of Europe, but there the Government has prohibited the use of spirits in the army and placarded the hoardings with posters warning the people that alcohol in small quantities is harmful. Finland has prohibited the liquor traffic, but the Czar of Russia has disallowed the measure. Germany has a hundred and sixty thousand total abstainers in Temperance organizations. The Empress of Germany is responsible for the introduction of Temperance teaching in the public schools, and the Kaiser has urged his soldiers and sailors to abstain from the beer that has made Germany

famous. Even Austria, Bulgaria, Italy, and Syria have their Temperance movements, and the whole Continent of Europe is in a ferment over the drink evil. The British dominions are all heading for increasingly stringent laws against the Drink Curse. Canada is one of the most temperate countries in the world, while the United States have nine of their number "dry," and half the whole population living in prohibition territory.

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